1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

142 puniſhment. Although in outward appearance they reſemble the other inhabitants of *Siberia*, yet the *Kamtſchadales* differ in this, that their faces are not ſo long as the other *Siberians*', their cheeks ſtand more out, their teeth are thick, their mouth large, their ſtature middling, and their ſhoulders broad, particularly thoſe people who inhabit the ſea coaſt.

515 302 264 Their manner of living is ſlovenly to the laſt degree; they never waſh their hands nor face, nor cut their nails; they eat out of the ſame diſh with the dogs, which they never waſh; every thing about them ſtinks of fiſh; they never comb their heads, but both men and women plait their hair in two locks, binding the ends with ſmall ropes: when any hair ſtarts out, they ſow it with threads to make it lie cloſe; by this means they have ſuch a quantity of lice that they can ſcrape them off by handfuls, and they are naſty enough even to eat them. Thoſe that have not natural hair ſufficient wear falſe locks, ſometimes as much as weigh ten pounds, which makes their heads look like a hay-cock.

162 181 517 554 157 They have extraordinary notions of God, of ſins, and good actions. Their chief happineſs conſiſts in idleneſs and ſatisfying their natural luſts and appetites; theſe incline them to ſinging, dancing, and relating of love ſtories Their greateſt unhappineſs or trouble is the want of theſe amuſements: they ſhun this by all methods, even at the hazard of their lives, for they think it more eligible to die than to lead a life that is diſagreeable to them; which opinion frequently leads them to ſelf-murder. This was ſo common after the conqueſt, that the *Ruſſians* had great difficulty to put a ſtop to it. They are chiefly employed in providing what is abſolutely neceſſary for the preſent, and take no care for the future. They have no notion of riches, fame, or honour; therefore covetouſneſs, ambition, and pride, are unknown among them. On the other hand, they are careleſs, luſtful, and 578 cruel: theſe vices occaſion frequent quarrels and wars among them ſometimes

these vices occasion frequent quarrels and wars among them
ſometimes with their neighbours, not from a deſire of increaſing 578
their power, but from ſome other cauſes; ſuch as the carrying 583
off their proviſions, or rather their girls, which is frequently
practiſed as the moſt ſummary method of procuring a wife.

Their trade is likewiſe not ſo much calculated for the acquiſition 439
of riches as for procuring the neceſſaries and conveniencies of life.
They ſell the *Koreki* ſables, fox and white dog ſkins, dried
muſhroons, or ſuch trifles; and receive in exchange cloaths made
of deer-ſkins and other hides: among themſelves they exchange 438
what they abound with for what they want, as dogs, boats, diſhes,
troughs, nets, hemp, yarn, and proviſions. This kind of barter 437
is carried on under a great ſhew of friendſhip; for when one 576
wants any thing that another has, he goes freely to viſit him, and
without any ceremony makes known his wants, although perhaps he
never had any acquaintance with that perſon before: the landlord
is obliged to behave according to the cuſtom of the country;
and bringing whatever his gueſt has occaſion for, gives it him.
He afterwards returns the viſit, and muſt be received in the ſame
manner; ſo that both parties have their wants ſupplied.

Their manners are quite rude: they never uſe any civil ex- 576
preſſion or ſalutation; never take off their caps, nor bow to one 157
another; and their diſcourſe is ſtupid, and betrays the moſt con-
ſummate ignorance; and yet they are in ſome degree curious, and
inquiſitive upon many occaſions.

They have filled almoſt every place in heaven and earth with 771
different ſpirits, which they both worſhip and fear more than
God: they offer them ſacrifices upon every occaſion, and ſome
carry little idols about them, or have them placed in their
dwellings; but, with regard to God, they not only neglect to
worſhip him; but, in caſe of troubles and misfortunes, they
curſe and blaſpheme him.

They keep no account of their age, though they can count as 802
far as one hundred; but this is ſo troubleſome to them that

5: Jochelson A-5 (1910-11) 1928 Kamchadal

175 669 R. 177.66

sheretsk, and everywhere the Russians were slain. It so happened, however, that the *Gabriel* unexpectedly returned on account of an impending storm, not being prepared for a sea-voyage; and besides the crew were not eager to go to Anadyr. The sudden return of the *Gabriel* saved the Russians of the Peninsula. With the assistance of the sailors, Verkhne-Kamchatsk and Bolsheretsk were successfully held; Nishne-Kamchatsk was recaptured and the revolt was suppressed.

When the news of the revolt and its suppression reached Yakutsk the Administration resolved to send a commission to Kamchatka to investigate the cause of the uprising and the revolts of the Cossacks against their chiefs. At the head of the commission were Majors Mekhlin and Pavlutzky, former lieutenants of Shestakoff. The investigation lasted from 1733 to 1739. Sentences of death were passed by the commissioners on several Kamchadal chiefs and other instigators of the uprising, as well as on Cossacks convicted of criminal actions. Among the Russians executed was the Cossack officer Stinnikov, who in 1729 ordered the killing of the Japanese and robbed their ship, which was carried by the winds to the southern shores of Kamchatka.

SOME MENTAL TRAITS OF THE OLD KAMCHADAL

157 761

The old Kamchadal were proud, independent, inclined to wrath; their passions were easily aroused; they took offense readily and tried to avenge themselves by any possible means. They had no fear of death and could not be frightened. In order to demonstrate the psychology of the old Kamchadal some historical instances are cited of the relations between the Russians and Kamchadal before the final pacification of the latter.

651 669 R. 177.65

In the winter of 1712 the Chief Antzyferoff with 25 Cossacks endeavored to collect tribute from the Avacha Kamchadal near where the fortress of Petropavlovsk was subsequently established. The Avacha Kamchadal were informed of the imminent arrival of the collectors. They built a solid blockhouse on posts with secretly lifting doors.[1] The Russians were met with simulated pleasure. Amidst mutual professions of friendship the transactions began, the Kamchadal readily surrendering a number of their principal men as hostages for their good behavior. At night they retired with the Cossacks to the pile-dwelling for sleep. But the natives planned to burn the building in the night and with it all the inmates. Their own men, however, were to escape through a secret passageway. But after the pile-dwelling was fired, they learned to their horror that their hostages had been chained by the Cossacks so that escape was impossible. The hostages, however, pleaded with their kinsmen outside to let the holocaust go on if, by perishing themselves, they could secure the destruction of the enemy, and so all in the building perished together.

669 761

Among the Kamchadal leaders of the revolt was the chief of Yelovka River, a tributary of the Kamchatka River, Tighil by name. When Nishne-Kamchatsk

[1] The old Kamchadal usually used such dwellings on platforms raised on piles as summer houses and now as storehouses.

5: Jochelson A-5 (1910-11) 1928 Kamchadal

669 761 was taken by the Russians, Tighil escaped to his fortified settlement in the mountains of Yelovka. Being pursued and overtaken by the Russians, he slaughtered his wives, children, kinsmen and dogs and killed himself.

One of the chiefs, sentenced to death as an instigator of the uprising, laughingly complained before the execution that he had the ill-luck to be hanged the last.

157 177 181 The present Kamchadal, however, have completely changed their psychology. They have a pitiful and humble appearance, and carry out each and every order of the Cossacks and the Russians in general. Evidently the process of Russianization, combined with two centuries of oppression by the Russian authorities, has brought about this change in the primitive character of the Kamchadal. This change, however, did not take place suddenly, but the tense energy of the people displayed in the general uprising was broken, never to recover. They became pacified.

THE YASSAK OR FUR TRIBUTE

651 R. 177.65 The Kamchadal rebellions were chiefly caused by the extortionate demands made by the Cossacks and officials for furs and services for themselves. According to Krasheninnikoff[1] the Empress Elizabeth, after the general rebellion was crushed, issued an order limiting the yassak to one skin to a hunter of what ever animal he could bring; other historians of Siberia state it differently. The main factor attracting the Russians to Siberia in the early period of settlement was its wealth in furs. For one time furs were an important financial item in the budget of the Russian Empire; in the beginning of the seventeenth century the Treasury monopolized the fur trade. Czar Boris Godunoff decreed that the hunters and fur-traders deposit their merchandise in the Treasury for a fixed remuneration. The accumulated furs were placed in the care of a special department in Moscow, which disposed of them through its agents in Turkey, Persia, Bokhara and later in China. China in time became the largest and most profitable consumer of Siberian furs, for in exchange for its furs the Treasury would import from China gold and silver with which the Moscowite Empire paid for its wars. The China trade continued to be a Government monopoly until 1762. In that year Empress Catherine II abolished the official caravans to Peking, leaving the trade, which was still based chiefly on furs, in the hands of private merchants. The free fur trade had a stimulating effect on the development of commercial relations between Siberia, European Russia and the neighboring countries. The Treasury on the other hand no longer insisted that the tribute of Siberia be paid in furs exclusively. They were now free to pay their tribute in money, the amount being approximately estimated according to the value of the furs. Thus the field for official abuses was reduced, and the attitude of the natives toward the Russians began to improve.

Attempts to subject the Kamchadal coincides with the period of the Government monopoly in furs, when fur tribute was the cause for which thousands of men were tortured and killed whenever they refused or were not able to satisfy the rapaciousness of the foreign invaders. The situation of the Kamchadal was

[1] Krasheninnikoff, part II, p. 357.

7:Lesseps T-3 (1787-88)1790 Kamchadal

142 The true Kamtſchadales are in general below the common height; their ſhape is round and ſquat, their eyes ſmall and ſunk, their cheeks prominent, their noſe flat, their hair black, they have ſcarcely any beard, and their complexion is a little tawny. The complexion and features of the women are very nearly the ſame; from this repreſentation, it will be ſuppoſed they are not very ſeducing objects.

157 578 476 The character of the Kamtſchadales is mild and hoſpitable; they are neither knaves, nor robbers; they have indeed ſo little penetration, that nothing is more eaſy than to deceive them, as we have ſeen in the advantage that is taken of their propenſity to intoxication. They live together in the utmoſt harmony, and the more ſo, it would ſeem, on account of the ſmallneſs of their number. This unanimity diſpoſes them to aſſiſt one another in their labours,

7:Lesseps T-3 (1787-88)1790 Kamchadal

476 bours, which is no ſmall proof of their zeal
157 to oblige, if we conſider the natural and ex-
461 treme ſlothfulneſs of their diſpoſition. An
515 active life would be inſupportable to them; and the greateſt happineſs, in their eſtimation, next to that of getting drunk, is to have nothing to do, and to live for ever in tranquil indolence. This is carried ſo far with theſe people, as frequently to make them neglect the means of providing the indiſpenſable neceſſaries of life; and whole families are often reduced to all the ſeverities of famine, becauſe they would not take the pains of providing in ſummer a reſerve of fiſh, without which they are unable to live. If they neglect in this manner the preſervation of their exiſtence, it is not to be ſuppoſed that they are more attentive to the article of cleanlineſs; it diſplays itſelf neither in their perſons, nor their habitations; and they may juſtly be reproached for being addicted to the contrary

7:Lesseps T-3 (1787-88)1790 Kamchadal

515 trary extreme. Notwithſtanding this care-
157 leſſneſs, and other natural defects, it muſt be regretted that their number is not more conſiderable; as, from what I have ſeen, and what has been confirmed to me by different perſons, if we would be ſure of finding ſentiments of honour and humanity in this country, it is neceſſary to ſeek for them among the true Kamtſchadales; they have not yet bartered their rude virtues for the poliſhed vices of the Europeans ſent to civilize them.

177 It was at Bolcheretſk that I began to per-
563 ceive the effects of their influence. I ſaw the trace of European manners, leſs in the mixture of blood, in the conformation of features, and the idiom of the inhabitants, than in their inclinations and mode of life, which did not always diſcover any very conſiderable fund of virtue. This ſtriking difference between the inhabitants and

7:Lesseps T-3 (1787-88)1790 Kamchadal

177 virtues, which had been attempted to be
563 ſown, ſcarcely found a reception.

The conſequence has been, that the natives, or true Kamtſchadales, have preſerved almoſt univerſally their ignorant ſimplicity and uncultivated manners; and that a part of the reſt of the inhabitants, Ruſſians and mixed breed, who have ſettled themſelves in the oſtrogs where the governors reſide, ſtill retain indeed a faint ſhade of European manners, but not of ſuch as are moſt pure. We have already had a proof of this in what has been ſaid of their commercial principles, and my conviction has been rendered ſtronger during my abode at Bolcheretſk, by a cloſer ſtudy of the inhabitants, who, this faint ſhade excepted, differ little from the indigenes.

157 M. Kaſloff, and thoſe who accompanied
563 him, in imitation of his example, frequently
177 give

7: Lesseps T-3 (1787-88)1790 Kamchadal

157 give entertainments or balls to the ladies of
563 this oſtrog, who accept ſuch invitations with
177 equal alacrity and joy. I had an opportunity of ſeeing that what I had been told was true; that theſe women, the Kamtſchadales as well as the Ruſſians, have a ſtrong propenſity to pleaſure; their eagerneſs indeed is ſo great, that they are unable to conceal it. The precoſity of the girls is aſtoniſhing, and ſeems not at all to be affected by the coldneſs of the climate.

177 With reſpect to the women of Bolche-
563 retſk, who were preſent at theſe aſſemblies, and who were chiefly either of mixed blood or of Ruſſian parents, their figures in general did not appear diſagreeable, and I perceived ſome who might be conſidered as handſome: but the freſhneſs of youth is not of long duration; from child-bearing, or the painful labours to which they are ſubjected, it fades away almoſt in the flower

7:Lesseps T-3 (1787-88)1790 Kamchadal

dales in general, for the civility with which
157/609 they treated me. I have already mentioned their mild and hoſpitable character, but I have not been ſufficiently minute reſpecting the inſtances of regard which theſe good people gave me, and I recall with pleaſure the remembrance of their kind reception. There was not, I believe, an individual chief of any oſtrog, that did not make me ſome trifling preſent. Sometimes it was a ſable or fox ſkin, and ſometimes fruit or fiſh, and ſuch other objects as they conceived would be moſt agreeable to me. One would have ſuppoſed that they had reſolved, by their attentions to me, to repair the injuſtice which they had ſo long committed againſt the French name. They often thanked me for having undeceived them upon the ſubject; and ſometimes again were tempted to regret it, when they conſidered that they ſhould ſee me no more, and that it ſeldom

22: Guillemard T-2 (1882) 1886 Kamchadal

114 136 remains of many half-eaten fish lay on the banks. The bears are said by Kittlitz and others only to eat the head and upper part when the salmon are plentiful, but in almost every case we found that, though the head had been crunched up, it had, together with the tail and intestines, invariably been rejected. We were never fortunate enough to witness these animals fishing, but we were told that they walk slowly into the water where it is about eighteen inches in depth, and facing down stream, stand motionless awaiting their prey. The incautious fish, swimming heedlessly up the river, doubtless mistakes the bear's broad legs for a rock or tree-stump, and those who have once witnessed the almost lightning-like rapidity of a stroke from Bruin's fore-paws will have no difficulty whatever in completing the drama for themselves. The fish is apparently always taken to the bank to be devoured, for even the small ones do not seem to be eaten whole.

552 144 157 161 177 361 Sherowmy, or Sherowm,—for the Kamschatkans are fond of clipping the exuberance of their words, and turn Kamakoffskaya into Kamaki,—is a pretty little village of nine houses and forty-three inhabitants, situated on a branch of the Kamschatka River close to its junction with the latter. To the south lie a few acres of level grass and land enclosed by rough fencing, which give a home-like effect and an air of permanence which is wanting in most Kamschatkan settlements; while to the west and north flows the river, its banks thickly clothed with trees. The people, although a more or less mixed race, as are those of all the villages we had hitherto visited, nevertheless exhibited strong evidences of their Kamschatdale origin, and the high cheek-bones and general duskiness of complexion were in some cases very noticeable. They were very civil and willing to help us; and later in our journey we learnt to hail the preponderance of the Kamschatdale element with pleasure, for we then felt sure of meeting with none of the surliness of demeanour and barefaced extortion that seemed to be the leading characteristics of the half-breed Siberian Russians.

22: Guillemard T-2 (1882) 1886 Kamchadal

CHAPTER VII.

000 KAMSCHATKA (*continued*).

We begin the river journey—Our rafts—Bad weather—Werchni Kamschatka—Melcova—A fish curral—Replenish our stores—Melcova church—*Kuklankas* and *parkas*—Extortionate demands of the natives—Curious marl cliffs—Mashura—Rows with the people—Leprosy—Piles of driftwood—Onset of the cold weather—Tschappina—We sight the great volcanoes—Our camp-life—Wild fruits—Renewed quarrels with the natives—An awkward dilemma—We win the game.

157/576 On the morning of September 1st our horse-boys departed on their return journey to Petropaulovsky. Whether it is owing to the depression peculiar to the country, so enlarged upon by Kittlitz, I cannot say, but there seems to be an utter lack of geniality among these people. They took their wages resignedly, and bade us an unceremonious adieu. Handshaking—the kindly custom in Scandinavia and other nothern countries on the termination of an engagement between master and man—appears to be unknown in Kamschatka. Perhaps after all it was better, for I do not suppose that any of us felt any great degree of affection for Vodki, and at a later period of our journey, fist-shakings would have better expressed our feelings towards the greater proportion of the people with whom we were brought in contact.

Having despatched a letter to the yacht with instructions as to the date of departure for the rendezvous at the mouth of the river, we went down to the stream to make the necessary preparations for our voyage. The only species of boat used in the interior of the country is the dug-out canoe,—a clumsily-shaped craft made

322/501

24: Lansdell-639 M-2 (1879) 1882 Kamchadal
116, 157, 262, 574, 576

" The Kamchatdales are a people of much amiability and honesty. Their houses are always open to the stranger, whom they never weary of waiting upon, and from whom they soon forget an injury. (1)

1. Their hospitality is carried even to excess. They visit one another, for instance, during a month or six weeks, until the generous host, finding his stock exhausted, gives the hint by serving up a dish called 'tolkootha', a hodge-podge, composed of meat, fish, and vegetables; upon which the guests depart the following day."

27: Sauer--308-309 T-2 (1789-93) 1802 Kamchadal
116, 157, 273

"They are an honest and hospitable race of men, extremely fond of music and of brandy. One of them, who constantly accompanied me in my aquatic excursions, and expended every farthing of his money in brandy, I one day saw coming to my habitation; and, to tempt him, I hid myself in an adjoining [309] room, leaving a glass of brandy upon the table, and a bottle half full close to it, with some sea-biscuit. He came in, saw nobody, and called me, but obtained no answer. Upon which he advanced to the table, and smelt to the glass: 'It is brandy,' said he, 'but I will not drink; and the bottle 'half full; well, I won't taste you; but I'll go and seek master, and scold him for leaving 'you in this manner. I'll just smell again, and go.'--I stepped out of window into the garden, and went to meet him; when he accosted me in the following manner: 'I have 'been into your room and saw a glass full of brandy; perhaps you won't believe me, but 'indeed I did not taste it.' -- 'I dare say you did.'--'No, by G--, I did not: I knew you 'would not believe me; but a Kamtshadal will never take anything without permission.' --'Well, I must believe you; will you come and drink it?'--'Yes, that I will; but I 'wanted to scold you for leaving it so.' "

28: Sarytschew--67 T-1 (1789-90) 1806 Kamchadal
116, 157, 177, 181, 291, 342

"On comparing the present condition of the Kamtschadales, and their way of living, with Krascheninikow's description of them, we find them to have undergone a remarkable change. They have now almost entirely renounced their former superstitious customs, and submitted to baptism. Jurts, or subterraneous dwellings, are now vanished, and their place is every where supplied by Russian isbas. The female Kamtschadales have a dress for holidays very similar to those of the female Kosaks, for they wear stomachers and petticoats, and bind a handkerchief round their heads. The abundance of fish, and the facility with which they prosure a subsistence, now grown pleasant by habit, are probably the causes why they make no exertions in agriculture, or the breeding of cattle. It is much more remarkable, that their long and close intercourse with the Russians should not have given them a little more worldly wisdom; for they continue to this moment to barter their sables and foxes skins for the merest trifles. With this deficiency in cultivation, they retain, however, their good qualities, and are just as good-hearted, sincere, peaceable, obliging, and hospitable as before. Their prominent faults are uncleanliness and idleness. Thieving is very rare, and murder still more rare. Some travellers charge them with the vice of drunkenness, but I cannot confirm this with my testimony; whatever bad exceptions there may be, they cannot serve as a general rule."

29:Cochrane T-2 (1821-22)1824 Kamchadal

I never could relish their flesh. The Kamtchatdales also derive great benefit from the whales which are numerous, and which being encountered by the Kasatka, for the sake of the tongue, as is supposed, are killed and cast ashore. Upon the whole, therefore, there are no people at whose disposition Providence has placed more of the necessaries of life, than the inhabitants of Kamtchatka. For their direct subsistence, they have fish, flesh, and fowl, wild berries and roots in great variety and abundance, sufficient doubtless to maintain a large population; while for clothing, they have immense quantities of furs of the warmest and most durable kind; and for firing and building, wood is every where to be had in the utmost profusion.

Such being the case, it becomes a matter of speculation, what could induce the aborigines to live in that filthy and famished condition which formerly characterized them. Was it from an over abundant population, or the want of means to possess themselves of food—such as guns, nets and traps? That they had means to entrap game and fish for a certain proportion of the inhabitants there can be no doubt, but whether sufficient for a large population is very questionable.

Of the people in general, I can only say they are as amiable and honest as ever. They are now established in villages all built in the old Russian style, which are clean and comfortable. During the summer or fishing season, they leave their winter resi-

29:Cochrane T-2 (1821-22) 1824 Kamchadal

157 dences for the balagans or places which they use
221 for drying their fish. Thus the summer is employed
177 in preparing food against the winter, which latter is taken up in the chase. Beyond this the Kamtchatdale is still the same lazy, drunken, servile animal as formerly. Their ancient language is not forgotten, but is so far out of use that there are few who do not speak Russian. Most of the aborigines are baptized, and may be said to live as the Russians do. The number of real Kamtchatdales who retain their ancient usages is small. They reside on the northern coasts beyond Tygil and Nishney Kamtchatsk. Hospitality is the most striking feature in their character; but they are also distinguished by their strict adherence to truth, and their honesty is proverbial. Without being forward to complain of ill-treatment, they will fearlessly recount it when
622 questioned. They are in part governed by their
631 own Toions or Chiefs, but an annual visit is made
R to each village by the Ispravnick or Chief Judge,
177 as well for the purpose of collecting sables as of
.63 administering justice.

177 Their dress is the same as formerly, that for the
291 winter season being made of the skins of beasts;
435 but in summer they wear nankeens, and at present there is hardly a Kamtchatdale who does not wear a shirt. The women have also adopted the Russian head-dress, the articles for which are procured
181 from the pedlers at a most exorbitant rate. It is sur-
435 prising that this people who have now been feeling

29:Cochrane T-2 (1821-22)1824 Kamchadal

171 with a dialect of the same language, originating
181 from the Mongolian, and the only difference be-
177 tween them and the Kamtchatdales is, that they are a more manly, and consequently a more independent race; for of all the people at present
157 existing, I believe the natives of this peninsula to
181 be the most affable and hospitable; but, at the same time, the most cowardly and insensible. I never saw in any part of the world a people more abused, under the sanction of a proverb, now become almost a principle, "God is high, and the Emperor far off."

000 Their modes of fishing and hunting, and such productions of the country as I have not noticed may be found in Cook's and other travels. I will therefore proceed to compare the present happiness of the people of this Peninsula, with that which
231 they formerly enjoyed. In the first place, as to
563 their possessions in horses or horned cattle.—It
R appears by the last census, that there are but one
177 hundred and nine of the former, and nine hundred
.23 and sixty-eight of the latter in the whole Peninsula, two-thirds of which are in the hands of the Russians; and but three hundred and ninety-three head of cattle in the possession of three thousand four hundred Kamtchatdales and Koriaks. It is to be regretted that the flattering prospects held out by Captain King, have not been realized. The introduction of horses and horned cattle would much tend to ameliorate the condition of the peo-